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The Empire of the Tsars and the Russians. By ANATOLE LEROY-BEAULIEU. Translated from the third French edition by Z. A. Ragozin. Part III. The Religion. New York: G. P. Putnam's Sons. 1896. Pp. xi+601. Price \$3.00.

This is the third volume of an admirable, exhaustive, work on Russia by the eminent statesman and member of the Institute of France, Leroy-Beaulieu. It is occupied entirely with the religion of Russia and contains material of surpassing interest to the student of religion, and especially of Christianity. No important topic connected with the religious element in Russian life has been omitted, and all is treated with a fulness of information and a candor and appreciation which will make the book long an authority upon the subject. The writer begins with a discussion of religion and religious feeling in Russia and treats of the strange mystical and fatalistic trend among the masses of the Russian people, and finds its causes in the state of culture, in government, in the soil, climate, environment. He gives the racial element its due weight in this connection and warns against overrating this mystical element. A most interesting chapter is given to the survivals of pagan polytheistic religions in the Christianity of Russia, whereby the Russians can be almost called a bi-religious people. Then he notes that there is another dualism in Russian Christianity itself, in that, while the people belong to the religious life of the Middle Ages, the literary classes have stopped mostly at the eighteenth century. After this general discussion the Russian orthodox church is taken up and treated with great fulness. Following this is a treatment of the "Raskol," or "Schism," and "the sects." The "Raskol" is the protest of the conservatives against the innovations in religion and civilization introduced by Peter the Great. The volume closes with a discussion of "religious liberty and the dissident creeds," where it is seen that a vast series of worships both Christian and non-Christian are found in the great area of the Russian Empire. The writer concludes with a chapter on the need of religious liberty in Russia but questions whether religious liberty will precede political liberty. Every student of religion and of Christian history will find matter of intense interest in this masterly book.

G. S. G.

The Bible and the Monuments. I. The Primitive Hebrew Records in the Light of Modern Archæological Research. By W. ST. CHAD BOSCAWEN. London: Eyre & Spottiswoode. 1895. Pp. 177.

This seems to be the first of a series of volumes planned by Mr. Boscawen in a field which is now so popular and interesting, viz., the relation between the material of the Old Testament and the results of archæological research. This volume deals entirely with the primitive Hebrew traditions and especially in their relation to the Babylonian legends. The writer begins with a discussion of the Hebrew and Assyrian languages and their relations, show-

ing by a list of words from everyday life, of animals, etc., how close the two languages are to one another. He illustrates this relationship by the comparison of certain prayers and psalms of ancient Babylonia and Assyria with those of the Old Testament. He next takes up the creation legends and gives at length in parallel columns the comparison of the Hebrew and the Assyrian creation stories. In the case of each "tablet," equivalent to the Hebrew "day," the author brings in illustrative material from other Assyrian literature. The third chapter deals with the stories of the serpent and the fall as illustrated by Babylonian material. This is the weakest of the author's contributions. He has paraded the old and long-exploded picture on an ancient Babylonian seal as a representation of the fall. This oft-corrected error should have been avoided. The beginnings of civilization are then discussed. Materials here are not so fresh because the discoveries at Niffer during the last year have pushed back the beginnings a thousand years or more. A full discussion is given to the deluge story, and the material is again presented in parallel columns, a distinction being made between the two Hebrew accounts which are united in Genesis. The book closes with a discussion of the grave and the future life, containing some useful material for comparison with the Old Testament, showing that the Babylonians had a conception of heaven fully as bright and hopeful as the Old Testament. The volume is illustrated by some admirable cuts which we do not recall as having been before published. The claim is made in the case of many of them that they are photographs from the original. On the whole we cannot but commend this book, not as being superior to anything which has hitherto appeared on this subject, but as worthy of taking a place beside the other literature, such as as Lenormant's and Sayce's discussions of this primitive material.

G. S. G.

LITERARY NOTES.

THE Old Testament has always furnished themes of practical interest for pulpit treatment, but the modern methods of biblical study are making it more than ever a book of fresh and living interest. *The Gospel in Isaiah* (Revell) by Charles S. Robinson, D.D., is a series of practical lessons based upon an exposition of the sixth chapter of Isaiah, in which are discovered the essential elements of the gospel, such as the mission of fear, true conviction of sin, the love of God, the atonement, volunteering for service, the discipline of failure, and the effect of a rejected message.

John, a Tale of King Messiah (New York : Dodd, Mead & Co., \$1.25) is another attempt to popularize the life and times of the Christ. Miss Katharine Pearson Woods reveals here a pleasing ability to describe with vividness and progression, with thought and strength, the scenes and personages of that day. She has apparently spent a large amount of time in familiarizing herself with the social and religious customs of the days of the Master. Only an